

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JAN. 30, 1913.

NEW SERIES, VOL XV., NO. 5

KINGDOM BRIEFS

Brother D. W. McLeod becomes pastor of Shady Grove church, Lincoln county.

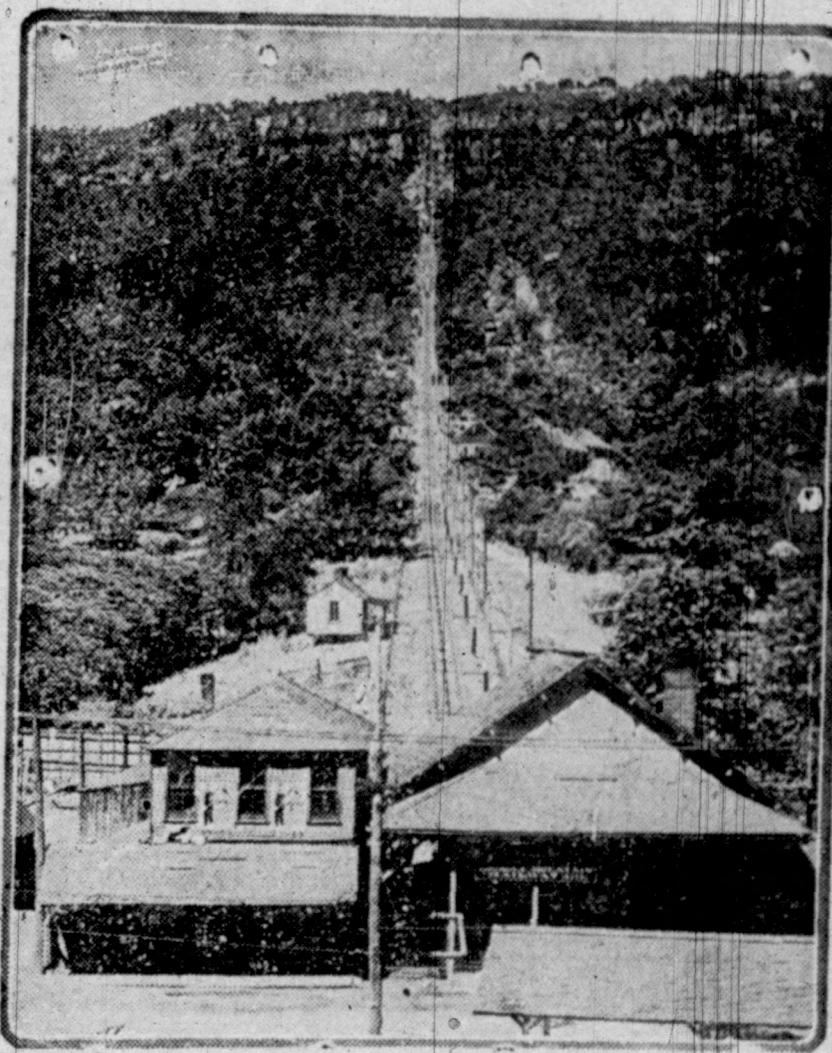
Captain W. T. Ratliff preached a temperance sermon in Brookhaven last Sunday night. Pastor Morgan says that he preaches a good Gospel.

Brother Thomas D. Brown goes from Monroe City, Mo., to Hope, Ark., succeeding Brother Bostick in the pastorate there. Both of these are recent graduates of Mississippi College.

It is said that Layman Secretary J. T. Henderson, of Bristol, Tenn., has been appointed to the office of State superintendent of education. He has never been a pastor, the Word and Way to the contrary, but he was president of the Baptist College at Bristol.

Tylertown church loses two of its most helpful members in the going of Brother and Sister J. F. Norman to California. She has been president of the W. M. U. and he deacon and teacher in the Sunday School. On last Saturday night a reception was given them and the ladies presented Sister Norman with some beautiful pieces of needle work as an expression of their love and appreciation. Brother Norman was with like appreciation remembered by his Sunday School class. May they be abundantly useful in their far-away home.

In John's great vision that is given us in Revelation he saw first a "throne set in heaven." But he also says there was "One sitting on the throne." In this he differed from many of our modern scientists. They see law everywhere, but they haven't eyes to see the one who makes and executes the law. Many can see the throne, but few seem to see Him Who sits on it. The conception of law without a personal ruler is an absurdity. To talk about everything being governed by fixed laws and not recognize God over all is an intellectual contradiction. Science is the highway of human development, and ought to be cultivated and encouraged, but science without religion will end in confusion. There is natural law visible everywhere. Let us be grateful for it, but let us not forget that there is "One sitting upon the throne."



Birdseye View of the Incline to the Summit of Lookout Mountain, Tenn.

Last Call for Laymen's Convention, Chattanooga, Tennessee
February 4-6, 1913

Brother J. R. McCardle has moved from Logtown to Lyman and reports that his work is getting on well.

"All that goes up must come down" was not spoken of the flag of the United States, and ought never to be true of the Baptist name that is put on any undertaking or enterprise. There can be no retreat or backing down. The only way to move is forward.

The pocket edition of the Pentateuch is proving to be a most popular help. Each of the first five books in the Bible are printed and bound separately. A morocco case which is included, fits them all. They are just right to carry to Sunday School. The price is 35 cents net, or 40 cents postpaid for the entire set. They may be secured from The Baptist Record.

A visit to Tylertown last Sunday found Pastor Sibley beginning a vigorous and hopeful year's work. They have over two hundred and fifty members and have latent strength enough to turn a good part of the world over. Brother C. I. Brumfield is Sunday School superintendent. Our hosts were Brother and Sister W. I. Pigott. The subscription list to The Record was more than doubled, and we hope that it will greatly add to the efficiency of the church. We are under many obligations to the pastor.

"Dorothy Page" is a fine statement of Baptist beliefs, in readable story form. Advise every Baptist family to get a copy, read it and lend it to others.
A. T. Cinnamon.

A very important educational combination is announced this week in Nashville, Tenn. Ward Seminary for young ladies, the oldest of the girls' schools in that "Athens of the South," and Belmont College for young women, the largest and best known of them, are to be merged and continued, June 1, 1913, as Ward-Belmont.

NOTICE!

Let every one with hospital notes in his possession please return same at once, as it is absolutely necessary that every note shall be received, either signed or unsigned, by February first.
J. C. Parker, Corresponding Sec'y.

Pastor A. F. Davis told his people of the trial subscription from now to the last of May for fifty cents and added eight names to the list from one country church.

Paul says that law was made for the lawless. A decent man doesn't need the law to keep him from spitting on the floor, nor on the sidewalk. A man who loves God and his neighbor doesn't need a law against murder. The honest man is above the need of the law against stealing. A Christian, a man made anew into the image of God through faith in Christ doesn't need the restraint of any law, human or divine, to compel him to walk in the way of righteousness. The love of Christ constrains him, and he is free from the law, from its condemnation, or its consequences. To him it is the expression of the will of God and so his delight.

LAYMEN'S CONVENTION, CHATTANOOGA, FEBRUARY, 4, 5 AND 6

CHATTANOOGA CONVENTION—WHAT OF A PASTOR IS DOING.

We feel that every pastor in the Southern Baptist Convention should catch the spirit of Rev. J. H. Sammons, the wide-awake pastor of the First Baptist church, Griffin, Georgia. He not only contemplates attending the Laymen's Missionary Convention himself, but has already secured from his town and association twenty or twenty-five select laymen to come with him. They are planning to stay at the same hotel and have conference together during the convention. This is a fine thing to do.

Applications are pouring in from every quarter. The indications are that Chattanooga will be literally overrun by Baptist laymen and pastors. We urge the laymen and pastors in the various states, who are planning to attend, to send along their applications for hotel reservations at once. There is every indication that we are to have the greatest religious convention of modern times.

Cordially,

E. George, Executive Sec'y.

OUR HISTORIC GULF COAST.

First Settlements—by the Indians; by the French.

A little more than two centuries ago this country of natural beauty and salubrious climate was inhabited by a race of people whose origin and history are wrapped in mystery and known to Him alone. Who "hath made of one blood all nations of men, and hath determined the bounds of their habitation." The marks of their personality were indicative of their identity as one of the many races of men which form a common natural brotherhood, and that they may have been of the descendants of Shem. Their distinguishing characteristic was shown in their dexterity in the use of the bow and arrow and tomahawk. With these they fought their battles, tribe against tribe, and with these they supplied themselves with food of the wild deer, turkey, etc. They dwelt as did their supposed progenitors, in tents or wigwags situated amidst the beauties of nature, the handiwork of the great Creator Whom they knew not. Having no knowledge of God nor of the Redeemer of men, they groped their way through the darkness of religious superstition and listened to their imagined whispers of the "Great Spirit" and thought they heard his voice in the whispering wind. Their heartfelt wailing over the departed dead, the sound of which reverberated through the stillness of the forests, set in pathetic tone of the affection and emotion of the immortal soul, and their burial service of their faith in a future state of existence in a land of spirits. O Thou loving Savior of mankind, how we regret

OFF TO THE LAYMEN'S CONVENTION.

I do not believe there is any better church in Mississippi than the First church at Winona. Last Sunday morning some of the members placed in my hands enough money to cover all the expenses to the Laymen's meeting at Chattanooga and said, "We want you to represent us." Several of them are planning to go. The church has been struggling under a \$12,000 debt for sometime. We are nearing the goal. The shadows are vanishing. The time is near when our house will belong to us and we have received no assistance from the outside.

The largest congregation greeted the pastor last Sunday morning, outside of revival meetings, that have met in the new building. The Sunday School was large and enthusiastic. It was a great day. You would not have known this if I had not told you. Who next?

• Martin Ball, Pastor.

that they did not hear of Thee. We drop a tear of sorrow here.

This Mississippi Gulf coast was inhabited by these aborigines for centuries, and although they have vanished from before their pale face brothers they left their memorials in the names Pascagoula, Biloxi, Tuxichana and other names which will serve to perpetuate the memory of our brothers in red, until the angel's trump shall sound the funeral of time when we shall meet them before the great white throne.

It was He who influenced the busy brain of the Caucasian and guided him in his search for undiscovered lands, that guided a different race of people to this country so beautiful and so inspiring. The land of the live oak and the magnolia, and where soothing breezes fan the faces of weary ones and where refreshing baths are enjoyed in this nature's big bath tub, and where flying fowl and the finny tribe and the oyster and the crab and the shrimp satisfy the taste of all, even that of the epicurean, and where "mysterious music" has startled so many around whose ears it has hummed the legendary requiem of dead warriors of the Pascagoulas, and where the ever rolling waves upon the bosom of the great Gulf remind the spiritual discoverer of the waves of infinite love which roll continuously from the bosom of the everlasting God for His redeemed children.

O beautiful country that wears the smile of God's love, and let His praises be resounded throughout its borders.

The historical account of their entrance and first settlement is about as follows: The

first permanent settlement was made by the French under the leadership of D'Iberville, a distinguished naval officer, a Canadian by birth, then in command of a small French squadron at the mouth of Biloxi bay in 1699. Their fort was built at the point of a projecting bluff on a spot now washed away by the storms and waves of two hundred years in front of what is now the town of Ocean Springs. Other settlements were made at Pascagoula, Biloxi and Bay St. Louis during the next twenty years. These sons of Japheth came and dwelt in the tents of Shem. It is traditional that some of those French gentlemen took to themselves wives of those beautiful Indian girls from whom was descended the original French Creole of this coast country.

These French colonists were not unminimally of the religion of their fathers which was Roman Catholic, but they retained it in all its forms and ceremonies. They were not without priestly instruction, for a priest of the name of Anastasa Douay came with those first settlers and officiated for them. These French colonists having planted the Roman Catholic cross along these shores it served as a gathering place of Catholic immigrants from Catholic countries in Europe. Their population increased by natural generation and by immigration with the passing years until they became established in the possession of a large amount of real estate and predominate largely numerically in a number of towns and neighborhoods. They have erected excellent churches and colleges and other school buildings. It is needless for me to speak at length of their system of religious faith, or of their standard of moral ethics for these are generally known. As a rule, they are devoutly sincere in their belief and practice and the writer records his belief that God has a people among them. How comforting to the Christian is the thought that the Searcher of all hearts and only He knows the spiritual condition and eternal destiny of us all. The foundation of God standeth sure, having this seal, "The Lord knoweth them that are His." O my soul, art thou among them? "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

In my next article (if I write another) I will give the historic account of the first Baptist preaching, etc., on this Mississippi Gulf coast.

O. D. Bowen.
Gulfport, Miss.

Not only is cleanliness next to godliness; cleanliness is godliness. To be clean in person, in thought, and speech is to be like God.

Every pastor and every layman or "laywoman" should fill out the blank on page five and mail it to The Baptist Record. Can you do less?

MISSION SECTION

HOW TO PAY A CHURCH DEBT.

If you would like to know how to pay your church debts with the greatest ease, here is a plan which will work. Take a list of the families in the congregation, canvass them and find out how many of them are subscribers to their church paper. In the case of those who do not subscribe, get them to subscribe and pay for one year's subscription. After all the subscriptions have been secured that can be secured, call together the more substantial element of the church and raise a fund to pay the subscriptions to the church paper for those families which are not able to pay for themselves, or which are not interested sufficiently to pay the subscription for themselves. In other words, put the church paper into every home in the congregation. The effect of this policy will be to increase the interest of all the members of the church in all church matters, to enlarge the attendance on church services, to make those who subscribe for church causes pay their subscriptions more promptly, and to increase the liberality of the church members so that when an appeal is made for funds with which to retire the church debt that appeal will be met liberally and will awaken an interest in every family in the congregation.

Why will these results accrue from such a policy? The answer is very simple. Most church members, when they know their duty, are willing to perform it, but when for six days in the week no church influence comes to their homes, they have too much time to forget. Frequently they will not attend church services on Sunday, and this gives them a longer time in which to forget. Put into their hands the church paper, making its weekly appeal to their consciences and lying upon their parlor tables as a mute witness to them of their duty and as a result you educate the church members. You inform them. Their consciences become enlightened. They see their duty from a new standpoint and they come to the support of the pastor and church officers with greater earnestness and zeal.

The quickest way to pay a church debt is to make every church member effective, and the best way to make every church member effective is to make every church member well informed as to his obligations on all church matter. The church paper, next to the pastor, is the most efficient medium through which this can be done, hence the church paper should go into every church home just as certainly as the pastor should go into every church home. The pastor cannot go into every home every week. The church paper can, and no pastor, or church officer, should be satisfied until in his church this ideal plan becomes an accomplished fact.

J. F. Jacobs.

THAT CHURCH SUBSCRIPTION PLAN.

I see that the committee on publications in reporting to the convention in session at Jackson last November heartily recommended the church subscription plan. Pastors and churches were urged to push it and to do all in their power to establish it. I want to add a word of commendation. We have been trying it here now about seven months and so far we are delighted with it.

Brother Parker, at that time business manager of The Baptist Record, came to us last May and after a close canvass of our membership we decided that we could make a church subscription, so I called together my deacons and placed the matter before them and urged them to recommend it to the church on the following Sunday, which they did. The church endorsed the plan, and a collection was taken on the spot to place the paper in every home connected with the church. So we at once elected a Baptist Record secretary and turned the work over to him, and so he, with the pastor's help, looks after The Baptist Record's interest in our church. As far as I know, Prentiss church is the first to undertake such a plan.

Now, about the objectors; of course, some objected, but only five out of the entire membership of the church, who refuse to let the paper come into their homes. Who were these? Cold, indifferent members, of course. Four out of the five never attend church at all. They are inactive, and, of course, can't be enlisted.

Now, I haven't found this an easy job, nor have I found it a real hard one. It means work, tact and plenty of patience, but the result is worth it all. I heartily recommend it, and urge my brother pastors to establish it.

If our people need anything it is information, and if they do not read they will certainly not be informed to any great extent. If they read only the daily papers they will be somewhat lop-sided. Dr. Provence, of Clinton, said a great thing a few Sundays ago when he said, "Everybody ought to read a religious paper as an antidote to the daily paper." Certainly in the latter a premium is put on news of crimes. Notice the great headlines, will you? While in the religious paper a premium is put on the progress of the Kingdom of our Lord. So brethren, let's put The Baptist Record in every home possible and let it tell the news of the Kingdom to our people.

Yours for progress,

J. B. Quin.

Prentiss, Miss.

THREE BAPTIST EVANGELISTS.

One of the many privations of the foreign missionary is that of being separated for long periods from his loved ones, friends and ministerial brethren. Oh, how his soul does hunger to hear preaching by some one else except himself.

Since I came to Texas last May, in my travels and work among the Mexicans, I have struck three revival meetings conducted by as many Baptist evangelists. In each instance I lingered several days drinking in the sweets of the Gospel.

The first was by M. F. Ham, of Kentucky. The old residents of Belton say he held the greatest meeting in November that they had since Major Penn was there twenty-seven years ago. Ham comes down with sledge-hammer blows on the worldliness of church members and the common vices of the day.

In December I heard our own T. T. Martin preach twice a day for ten days. He is emphatically a doctrinal preacher. His power and usefulness are many-sided and far-reaching, and the work he is now doing will go on blessing the world long after he is dead and gone.

Evangelist Ray Palmer, born at Edwards, Miss., more than a half century ago, but now of Warrensburg, Mo., is just closing a three weeks' meeting with the First Baptist church of Austin, Texas. I heard him speak twice a day for a week and derived lasting benefit and pleasure therefrom. He moves on a high spiritual and intellectual plane, is a man thoroughly educated and widely read, and his sermons are thoroughly prepared and forcefully presented. While he does not shun to declare the whole counsel of God, denouncing sin as ruinous to all classes of people, yet with great tenderness and clearness he holds up Christ as the all-sufficient Savior.

The three men whose names are mentioned in this little article I regard as sound in doctrine and in every way reliable, and any church in Mississippi wishing a good meeting would hardly make a mistake if she should be so fortunate as to secure the services of either one of them. I am sure that they will go down in history as three great Baptist evangelists of this age.

At this time (January 24) the writer is in the midst of a good meeting with Mexicans at Lockhart, Texas.

J. G. Chastain.

WRITE YOUR REPRESENTATIVE.

As Mr. Moore Did.

Mr. N. A. Moore,
Oxford, Miss.

Dear friend:—

I am in receipt of your letter written to me about the Shephard-Kenyon Bill. I am a prohibitionist, and shall do everything in my power against the liquor interest. I shall support the bill referred to, and hope that it will be amended so as to hit whiskey a harder blow even than the original bill proposes to do.

I appreciate the words of commendation of my efforts contained in your letter.

With very best wishes, I am,

Your friend,

H. D. Stephens, Member Congress.

The Baptist Record

Capital, No. 1 Bank Bldg.—Opposite Postoffice
\$3.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

Mississippi Baptist Publishing Company
P. I. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

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EDITORIAL

Our Sunday Meeting.

It is by no means certain that we have at-
tained to the ideal in our form of services on
Sunday. It is a subject that will justify
and require close, intelligent study and pos-
sibly experiment. Some few Baptist
churches have had the courage to experi-
ment in this line; with what success doesn't
yet appear. Some have turned aside to
the invitation of the denominations that af-
fect ritual and millinery in the effort to
"enrich" the service. This seems a weak
abandonment of spontaneity and freedom,
making impossible originality and rendering
genuineness very difficult. This seems to
be going in the opposite direction of im-
proving the usual way of worship.

We sometimes say that we abhor forms of
worship and fixed methods in the service,
but in a moment from one Baptist church who
is visiting another hardly needs to inquire
the "form" of service. They are all
pretty much alike and exactly the same one
Sunday after another. Everything comes
in the same place every Sunday. And the
prayer, praise about the same subjects,
covered by the same grounds and employ
much the same words. The songs do not
embarrass by varied selection. The sermon
fortunes are different but even here com-
plaints sometimes made of sameness.

As if it is a one man's service in
which preaching is the chief feature. In
some respects the Sunday School is a pro-
test against this, for it furnishes variety and
freedom. It gives an opportunity for the
development of a larger number. Still its
purpose is specific and limited. Its aim is
instruction, teaching the elementary knowl-
edge of the Scriptures. The prayer meet-
ing is a sort of safety-valve for the pent-
up spiritual forces in the churches, and the

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auxiliary societies of the churches afford
some opportunity for expression and indi-
vidual exercises and development. But the
great service of the church is when the
whole body comes together for its work of
saving the lost and witnessing to the grace
of God and expressing its spiritual life in
worship and service. It is not desirable
that the preacher should be supplanted, but
it is very doubtful if the fixed and regular
sermon ought to be the only expression of
this worship and testimony. The people
are generally willing for it to be so, because
the vitality in the congregation may be low,
and it seems to shift the responsibility from
them. Hierarchies exist because the com-
mon people, the laity are willing to let the
priest do the work. But the refusing of re-
sponsibility is not the way to develop the
Christian life. There is need of a multi-
tude of witnesses. The testimony and the
exhortation are much needed in our meet-
ings; and it is likely that more souls would
be saved by them than by the set sermon,
however well prepared and well enjoyed.
Churches that cannot have preaching every
Sunday might do better than those that have
Sunday preaching if they would use the day
aright. People are made strong and intel-
ligent Christians by bearing the burdens and
doing the work in person and not by proxy.

In Love Again.

In the first instance where this expression
occurs in the letter to the Ephesians, the
Apostle is eager for the disciples to come
into the full enjoyment of the Father's love.
This they could do only by being holy in
life and without blemish in character and
conduct. This removes every impediment
and opens up the floodgates of the Father's
heart. The lack of it forever prevents the
full manifestation of His love. In the sec-
ond place, where the phrase "in love" is
found it is made plain that to be in love we
must be in Him. He must be in us. In
the fifteenth chapter of John our Lord uses
the terms "Abide in me" and "abide in my
love" as interchangeable and identical.
Again John says in his epistle "God is love;
and he that abides in love abides in God and
God abides in him." He also says, "If we
love one another God abides in us." There
is no difference between Paul and John on
this subject, for Paul prays "that ye may
be strengthened with power through His
Spirit as to the inner man, that Christ may
dwell in your hearts by faith, that ye being
rooted and grounded in love." The way
to have the love of Christ in the heart is to
have Christ in the heart. We are then not
only conscious of God's love to us but our-
selves have that same love to Him and our
fellow men. It becomes a part of our be-
ing, our nature, our disposition. We be-
come like him in our attitude toward all
about us and in our inmost feeling.

We are to be rooted and grounded in love.
This is to be no temporary and vanishing
affection; no matter of superficial and mo-
mentary excitement. There must be time
to take root, to spring up, to grow, to bear
fruit. That Christ may abide in your
hearts. He shall abide with you always.

We are to abide in His love as He abides in
the Father's love.

To be thus rooted and grounded in love
is the only way to understand Christ and
the Gospel. Paul says that being rooted
and grounded in love, ye may be able to
comprehend with all saints what is the
breadth and length and height and depth.
The condition of comprehension is to be
rooted and grounded in love. Anybody is
known best by those who love him most. It
is not true of everybody that to know him
is to love him, but it is true of everybody
that to love him is to know him. You
must love Jesus in order to know Him. He
says: "He that loves me will be loved of
my Father, and I will love him and will
manifest myself to him."

To know Him means to know something
of His worth, to know the effect of His
Word in the life, the power of His Spirit,
the fullness of His grace, the greatness of
His salvation; the height and depth, the
length and breadth, the whole purpose and
work which His love has compassed. This
can be done only by being ourselves rooted
and grounded in love.

"Plenty of Time"

"Plenty of time" laughed the scoffers, no
doubt, in the days of Noah when the man
who walked with God told them of the de-
struction to come. "Oh, there's no need
to get an ark ready yet," and they looked
up at the skies brilliant with sunshine. For
a hundred and twenty years they must have
mocked the old man as he fashioned his boat
on dry land. For a hundred and twenty
years they filled the earth with violence
while he trusted in God and made ready.
But the flood did come and with it death
and destruction for the scoffers; but within
the ark was safety. For Noah and his
house believed the word of the Lord and
prepared against that day.

"Plenty of time," said the levee engineer
when the water stopped running through
the break at Beulah last June. "There
will be lots of time to rebuild the levee and
strengthen the weak places before next
spring." So time passed; the summer
months bright with sunshine; autumn days
pleasant for labor. But still the break
was not fully repaired. The winter came
and with it rains in the South and a snow-
melting temperature in the North. The
Mississippi rose. High water had not been
expected before February or March. Then
the engineer set to work in earnest. Con-
victs were requisitioned for levee work. The
governor foresaw trouble and sent more con-
victs. But it was too late. The opportu-
nity, lost months ago could not be taken ad-
vantage of now. The winter rains made
mushy the fresh dirt of the new levee. In
vain the tardy sand bags. Last Saturday
came the blow-out. Who can number the
disastrous results of that engineer's "Plenty
of time?"

"Plenty of time," says the listener as
the preacher tells of sin's sure wages and
of God's gracious gift. "Yes, I know I'm
wicked, but there are lots of others in my
fix and then—well, there's plenty of time

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for me to repent and in the meanwhile, I'll
have my fling." So on the winged sandals
of youthful frivolity he drifts into middle
age still chanting his now doleful strain,
"Plenty of time." Age claims him but
still he delays. He comes near to death,
life's inevitable end. "Now will I be sav-
ed," he says, but too late. He finds that
the door to the ark of safety has been closed
by God's hand. Overwhelmed in the flood
of his own sinful procrastination he finds
that no longer is there "plenty of time."

Taking in More Ground.

The Baptists have been taking in more
ground for several years. They are clear-
ing off the woods extending their fences and
bringing the new ground into cultivation.
They have something of the pioneer spirit,
the spirit of adventure, of faith, of heroism,
which is all embraced in the spirit of mis-
sions in the largest sense. It is the Spirit
of the Master going out after something else
and somebody else. The Spirit of the Lord
has thrust us out into the wilderness of un-
tried ways and new enterprises. The first
great modern missionary to the heathen was
a Baptist. The first two great American
missionaries became Baptists before they
landed on the foreign shore and made the
Baptist. Some of the oldest colleges in
America were begun by Baptists. The Bap-
tists were not the first to begin a denomina-
tional college in Mississippi but others were
not suited to pioneer work and the standard
soon fell into Baptist hands and they have
borne it ever since.

Let No Man Take Thy Crown.

As they have been the first to break
ground in the matter of missions and educa-
tion and orphanage and hospitals, they ought
to maintain this primacy in every depart-
ment of the work. This is not to disparage
the work of others. For what others have
done in the name of the Lord we are and
ought to be profoundly grateful.

But the right of primogeniture belongs to
the Baptists. God has said to them as He
did to Israel, "Thou art my first born." It
means a great deal to be the first on the
ground. It is equivalent to about "nine
points in law and fully as many in the Gos-
pel."

But it imposes weighty responsibility.
Now there are some things in the future of
our work in Mississippi that we ought to
bear seriously and constantly in mind. One
of these is the enlargement of our plans for
the education of the young people in the
State. We have been doing this in some
measure, ever with gratifying success, but
we haven't come to take in all the ground
yet that belongs to us. The Lord told
Joshua that the Israelites might have all the
ground that they would plant their feet on.
The promise still holds good to people who
venture in faith. We have now a college
for men and one for women and one co-ed-
ucational besides two female colleges that
have been and are doing the same kind of
work under private ownership. These are
vigorous and growing. They are reaching
out to do more and larger and better work.

THE BAPTIST RECORD

We are still in need of a system of sec-
ondary schools or academies under Baptist
control and with a Christian atmosphere. If
a Christian education is good for big folks
it is good for little folks. The Catholics
are exactly right in wishing to educate their
own children, including in it a knowledge
of what they believe. The Jews have a
right to protest against a Christian educa-
tion in the public schools. We will one
day be shut up to having schools of our own
for children or having them educated in a
Godless and Christless atmosphere. We had
just as well begin now to enlarge our pro-
gram of education to include more people in
it as well as more things in it. About these
things there will be other opportunity to
speak at a future time, but the people come
first. Not one Baptist boy in a hundred in
Mississippi attends a Baptist college. While
one is in the fold the ninety and nine are
wandering in the wilderness so far as a
Christian education is concerned. Are we
doing our part when we provide for one and
leave the ninety and nine uncared for?
Somebody says, "But they have the public
school." Praise the Lord that we have the
public school. But the same argument
would wipe every denominational college
off the map, for there are State colleges. If
we do the most good to the most people we
must begin earlier in their lives and pro-
vide for education of the masses under Chris-
tian influence by Christian teachers.

Two Events Common to Every Life.

In scanning the pages of biography we are
struck with the fact that every life-story has

two points in common with every other life-
story. Like intersecting circles they coin-
cide exactly in only two points. Be the
persons great or small, though their lines be
cast in high places or low, two things come
to them all—birth and death. They may
be rich or poor, good or bad; theirs may be
a life of happiness or of grief, of service or
selfishness; they may have marital bliss or
single blessedness; public disgrace or private
dismay—birth and death; these are univer-
sal and inevitable.

Since these two events come to each of us
and since we are not concerned with our
physical birth but are concerned about our
death, it behooves us to consider our prepa-
ration for this unavoidable end.

A certain great statesman's maxim was:
"In time of peace prepare for war"—and
our country with others is not out of har-
mony with this idea. We may do well to
paraphrase this utterance by saying, "In
time of life prepare for death."

What preparation then should be made for
the close of one's earthly career? what
terminal facilities erected for this railway
of life? Let us build upon the one founda-
tion—Jesus Christ. For no matter how
precious and costly the material of the su-
perstructure be, without this firm founda-
tion one's preparations are useless. Here
lies the answer: Build on Him. Then no
matter how unworthy our lives, we shall be
able to say: "Death is swallowed up in
victory! Oh, Death, where is thy victory!
O death, where is thy sting!"

PROSPECTIVE SUBSCRIBERS

The persons below are not now subscribers to The Baptist Record, but are able to
take it, and should take it:

Sent by	Postoffice	NAME	ADDRESS
1.			
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CONTRIBUTED ARTICLES

HAS MAN THE RIGHT TO USE

TOBACCO?

Mind you, your humble servant isn't saying that he is not; and he isn't saying that he has. It is for him to abridge the inalienable rights of the American citizen or to advocate "blue laws" or "sumptuary" laws. There must be something horrible from what he said about them. He just wants to reduce a question into the body politic or somebody ecclesiastic, or somebody. There is a room for difference of opinions in matters of taste. About such things the Romans said we mustn't dispute but nobody can keep you from asking questions. One preacher was getting on the train and another was getting off. They were good friends and one greeted the other with a cordial tone. The other made a blubbered effort to say something and failed. "Is he sick?" No. Was he drunken? Perish the thought! But there seemed something distressingly wrong with him. He turned away and poured out something less than a half-pint of filth from his mouth and then was able to articulate! Poor fellow! If he had had his mouth full of something good to eat and undertaken to talk in the condition he would have been accused of barbarously bad manners. But no; it was anything good to eat! He could then have swallowed it. Get on the train and take a seat, you will often have to go into the "smoker," where one is allowed to spit and where the privilege is exercised in a nauseous measure. The cuspidor is soon overturned, and you have to be very careful where you put your feet. But this is a free country and if a man can't spit—well, he was just asking a question. A man goes home to his wife smelling as savory as a barn. He expects her to kiss him and be pleasant. Well, why shouldn't a woman keep sweet and patiently endure? If she doesn't like odors of that sort what right has she to be so fastidious? You meet a friend on the street and there is a stale scent of tobacco that is a combination of embalming fluid and glue factory. Has a man the right to impose that foulness on a friend? Have other folks no rights? Are our rights confined to the privilege of wronging others? But then there is no law against it. You can pass ordinances regulating dress, but not about malodorous human beings. Cleaning up after tobacco users has made some women deathly sick, but that you must not offend the lords of creation by making a fuss about it. But we just wanted to ask a question about whether a man had the right to defile himself and the floor and his clothes, to waste his money and make himself obnoxious to his friends. That's all.

Buster Gunn.

BIBLE TRANSLATIONS.

A. J. Preston.

Dear Record:—

Will you please allow me space in your columns to say a few things concerning Bible translations? It is not my purpose to give a history of translations, for that would force me to go back to the Septuagint, or version of the seventy (so called from the number of translators supposed to have been engaged in making it), which was made from the Hebrew into the Greek, by seventy-two Jews at Alexandria, Egypt, in 285 B. C. I would also have to say something of the Targums of Onkelos (translation of the Pentateuch into Chaldaic Hebrew), which was made about sixty years before Christ, and the Targum of Jonathan on the prophets and historical books, was written about the commencement of the Christian era. I would also be compelled to notice the Peshito, or Syrian version of the Hebrew and Greek Scriptures which probably belong to the first century. Then there is the Vulgate (Latin version) which was made by Jerome about the year 385 A. D. This version was gradually adopted by the Latin church, and, as you know, was the first book ever printed. Then I would have to give some account of the early Saxon versions, made by Bede, Alfred the Great, and by Aelfric of Canterbury; parts of which are still preserved in the libraries of the British Museum, and Corpus Christi College, Cambridge.

I believe that the first complete English version of the Bible was made by John Wycliffe, who began his work about 1356 and finished about 1384 A. D. Then we have the first printed edition of the Bible in English made by Tyndale A. D., 1526-1532. Later, Miles Coverdale revised Tyndale's work and dedicated it to King Henry the Eighth, A. D., 1535. Then we have an edition published under the name of Thomas Matthews (by John Rogers) in 1537 A. D., and still another in 1539 by Richard Taverner. Under the sanction of Cranmer a revision of Coverdale's Bible was made and called the Great Bible, in 1539. Cranmer wrote the preface of an edition of this Bible which was published in 1540, and it is hence called Cranmer's Bible. Then in the reign of Mary, A. D., 1557-60, appeared the Geneva Bible, and in 1568 Archbishop Parker obtained authority from Queen Elizabeth to revise the existing translations, and with the help of other bishops, published what is known as the Bishop's Bible. The Rhemish New Testament and the Douay Old Testament form the English Bible for the Romanist. The former was printed in Rheims, A. D., 1582, and the latter at Douay, A. D., 1609.

The Authorized Version.

Permit me first to call attention to a few well known facts:

1. That William Tyndale was put to death in the year 1536 for circulating the

Word of God in the English tongue.

2. That the Great Bible was only a revision of Tyndale's and Coverdale's, by the translators, and sanctioned by Cranmer.

3. That Coverdale and others who had taken refuge in Geneva edited and published what is known as the Geneva Bible.

4. That the Bishops' Bible is only a revision of the existing translations.

5. That the Bishops' Bible was never popular with the people. (Why?)

6. That it was made by the very men who burned the first edition of Tyndale's Bible, and afterwards burned Tyndale himself, are forced by public opinion to make a revision of existing translations.

6. That this Bishops' Bible is made the basis of the King James, or Authorized Version, which is to be followed with as little alteration as the original will admit.

7. That the old ecclesiastical words were to be kept.

8. That the Authorized Version was made under the control of the very arbitrary King James and his Primate, members of the High Church of England, and men of strong prejudice.

9. That in the letter of the translators to King James they declare that their labors have been "brought to such a conclusion, as that they hope that the Church of England shall reap good fruit thereby."

10. That the Authorized Version was not only made by the Church of England, but for the Church of England.

11. That this same Church of England thought wise to revise their translation, and did revise it in 1881, but were careful to lay down as their first rule that the translators should introduce as few alterations as possible into the text of the Authorized Version, consistent with fairness.

12. That these, with their descendants, are the people who are now howling about a Baptist translation of the Bible.

I would like to raise this question: What difference does it make as to who translates the Bible? It seems to me that the most important question is: Is it a correct translation?

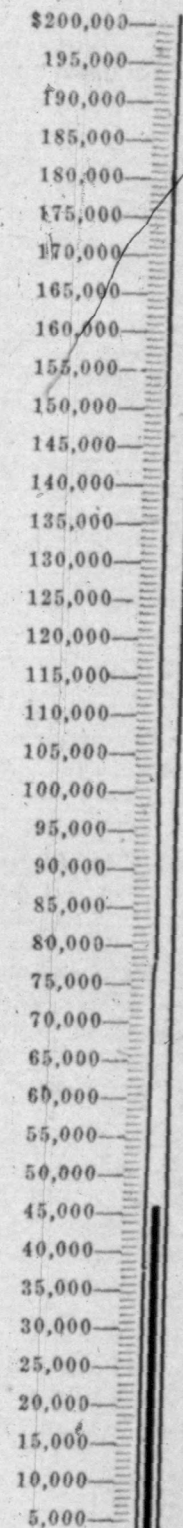
In the year 1835 Adoniram Judson completed the Bengalee Bible, his Burman Version and on August 6, 1835, submitted a request to the Board of the American Bible Society for aid in the printing and circulating it among the heathen. The aid was declined, not on the ground that the Bengalee Bible was not a faithful translation, but on the ground that he did not conform to the rules which King James forced upon the forty-seven high church men whom he had selected for the purpose of making a translation for the benefit of the Church of England.

However, when our Foreign Mission Board met in Hartford, Conn., April 27, 1836, a letter was received from the secretary of the American Bible Society announcing the appropriation by the board of managers of five thousand dollars to the Baptist Board of Foreign Missions to promote the circulation of the Scriptures in foreign tongues, but stating that the appropriation was made with the understanding that the translation

Mississippi College

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$48,000.00.

ENDOWMENT NOTES.

W. A. McComb.

The secretary meets with encouragement on every hand. Pastor Reed and his noble flock at Leland gave him a cordial welcome on the third Sunday. They went down on the endowment in subscription and in cash to the amount of \$2,279.50. That was great in the face of overflow and boll weevil. There were a few of their men absent, and it is believed when all have responded to this it will round up \$3,000.00.

Brother and Sister B. O. McGee took the secretary in their home and cared for him, and gave him much encouragement and help. Brother and Sister Alexander did the same thing at Greenville. May the Lord richly reward them. Every one is so kind and encouraging, and may the Lord bless and reward all.

Brother S. G. Cooper and his noble people at Belzoni received him kindly and gave a good audience on Wednesday night. Their subscription has reached \$1,366.00 and more to follow.

The total now stands at \$48,000.00.

Let earnest prayer be made by all the friends for this work of raising the endowment.

It won't ever do in conducting the Lord's business to get mad and "fly off the handle." It's mighty easy to do it, but mighty hard to mend it. If you are a pastor or a Sunday School superintendent, or a deacon, or a secretary, or anybody but an editor, you will have enough to worry you. But when you are provoked don't get in a hurry to say anything or do anything. It doesn't pay to be "touchy" or "huffy." You are likely to break something, and you can't repair the damage. "Slow to wrath, for the wrath of man worketh not the righteousness of God." It is one of the easiest, quickest ways in the world to do mischief by "flying up." Maybe some board meetings and deacons' meetings and families could profit by keeping cool. Friction tends to make hot boxes, but then oil was made to keep them running smooth. He says: "My grace is sufficient for you." If the bridge shakes, "drive slow."

To be sanctified is to be made fit for use. It is not simply to be made clean. It is not to be put on the mantle for ornament. Aaron's garments were holy, because they were made for special use in the Lord's service. The vessels of the tabernacle and the tabernacle itself were holy because they were made for the service of God. Holiness is not to be sought as an end in itself but that we may be fitted for service in the Kingdom of God. There is no holiness that is not unto the Lord, that is for employment in doing His work. Whatever is surrendered to Him, cleansed, separated and used for Him is holy.

must conform in principles of translation to the so-called Authorized Version.

On this communication the Baptist Board unanimously adopted the following resolution: "That the board of managers of the American Bible Society be respectfully informed that this board cannot, consistently and conscientiously, comply with the conditions on which appropriations are now made; and cannot, therefore, accept the sum appropriated by the board of managers, on the 17th of April, 1836.

Were the Baptists right in refusing to accept this offer of five thousand dollars when it forced them to leave some important words in the Bible untranslated? They honestly believed it to be their duty to adopt all prudent measures to give the heathen the pure Word of God, and to furnish the missionaries with all of the means in their power to make the translations as exact a representation of the mind of the Holy Spirit as may be possible.

The Church of England did not want the Bible translated into English and circulated among the people in 1536, but in 1539 a translation was authorized. If it is right to translate a part of the Greek words in the Bible, into English, why is it not right to translate all of the Greek words in the Bible into English? If it is not right to translate all of the Greek words, why any?

(To be continued.)

Mississippi Baptist Hospital

PARCELS POST AND THE HOSPITAL.

The parcels post is proving very beneficial. By this means it is possible to send small packages by mail at very reasonable rates.

We hope it shall prove advantageous to the hospital. Many sisters within fifty miles of Jackson have more butter than they need. Many farmers could spare a few pounds of sausage or pork. These articles, with others you can think of, are necessary and would be acceptable. Our superintendent shall take pleasure in acknowledging receipt of such articles, return the amount of postage and any vessels used in sending them.

Lack of space makes it impossible to have a garden, and fresh or canned vegetables and fruits are also acceptable. Friends who trade in Jackson could bring such things along when they come to bring produce or purchase supplies.

A phone message to the hospital will bring someone where you leave the package. These gifts will decrease the expenses and increase the advantages of the hospital while they bring to the donor the spirit of partnership.

If your pastor is a ministerial student I am sure he will take pleasure in conveying packages to Jackson for you. Address all packages to The Baptist Hospital, Jackson, Miss.

Bryan Simmons.

A heretic is a man who makes divisions in the church. He may do this by being contentious about some matter of business or by preaching false doctrine or even by insisting unduly and exclusively on some Scripture truth. It is possible for a preacher to ruin a church by preaching one truth all the time. He takes it out of its true place and proportion and mauls away on it like driving a wedge until he splits the church. There is proportion in truth.

THINGS OF THE KINGDOM

That blank prospective subscribers is still there, right? page five. Doesn't it worry you, if you haven't already sent one in? If you have not, S. V. P. to The Baptist Record.

All brethren going to the convention at Chattanooga will well to inquire of their railroad agents where they have been authorized to sell tickets at reduced rates so that the agents may wire for instructions if they have not received them already.

We wish to thank all of our friends who have sent in lists of prospective subscribers. It would give great pleasure to print the list in full, were it not too long. We hope that all who forgot to do us this kindness will respond this week. Thank you!

On page 10 appears an article by Pastor J. B. Quinn, Prentiss, on "The Church Subscription Plan of putting The Baptist Record into every home. It is well worth your consideration. Pastor Quinn has tried it and knows where he speaks.

Rev. N. M. Wallace, Sturgis: "I have moved here and taken charge of the work. We have here a small church and home. I live in the home and teach here and around here four times a week. It is a great opportunity. Pray for us and send us The Record."

A. H. Daffey, Louisville, Miss: "I am very well and glad here, and think that we will get along nicely. I am going to try to that end anyway. We certainly are in great need of a church building here. There is a little talk of building in the near future."

Dr. A. J. Dixon, pastor in Spurgeon's Tabernacle, is teaching in a three-weeks' meeting in his own church, using the one text: "God forbid that I should glory save in the cross of our Lord Jesus Christ." A life time of preaching and study cannot exhaust it.

J. J. J. Ballinger, Texas: "The First Baptist church has raised and paid out for various objects about \$1,000 per month since the present pastor entered upon the work eight months ago and have received fifty new members into the fellowship of our church at our regular services."

We have received from many people, who know a good thing when they see it, lists of subscribers until June first at fifty cents. They want their friends to read The Record. Do you not know of many who would be glad of the chance to have the paper sent for four months for this price? Let them know about it. We still have room for more subscribers in our ledger. Your kindness will be heartily appreciated.

Rev. H. E. Dana, Port Gibson: "I had the great pleasure last week of attending the Southwestern Bible Conference in session at Shreveport. The program was exceedingly enjoyable and beneficial. All who were present were unanimous in their expressions of gratification with the marked success of the occasion. It was decided that the conference should meet annually in the month of January. We hope that next year Mississippi will be much better represented than at the last meeting, at which the writer was the only one present from this State. We heartily recommend this feature of our work to the interest and support of all the brethren."

Since January first Dr. W. A. McComb, financial agent for Mississippi College, has raised more than \$9,000.00 in cash and bonds for the endowment. No grass grows under his hustling feet.

Governor Brewer has appointed as a Chancery Judge, Hon. P. Z. Jones, a good Baptist of Brookhaven. We congratulate Judge Jones on his appointment but still more Governor Brewer on his own good judgment.

Rev. Chas. A. Loveless, Durant, Oklahoma: "I have just gotten located here, and am hoping to do the best work of my life here. More than 7,000 people, all white, live in Durant. We have a splendid membership of about 500, and they are a fine set of folks. We hope to have a revival soon."

Dr. R. W. Hooker, medical missionary to Mexico, returned last week to his field of labor at Guadalajara. Dr. Hooker has interested and pleased the readers of The Record by his descriptive articles written while on his trip to Palestine. We hope that he will not forget to write us of his experience in that turbulent country to which he now goes.

J. C. Parker, Corresponding Secretary Mississippi Baptist Hospital: "Ask and ye shall receive" still holds good in the hospital work. Since last report I have received from Starkville \$700, Pilgrim's Rest \$155, Crystal \$500, Decatur \$260.85, McDonald \$225, picked up on the train \$252.50, by mail \$1,000, Hazlehurst \$2,556, Meridian First church \$500."

Rev. Zeno Wall, Mt. Olive: "Please make last week's quotation from myself read: 'The Bible is not a book of logic to be argued, but it is God's plain word to be believed; it needs, therefore, straightforward telling.' Instead of reading: 'The Bible is not a book of logic to be argued, but it is God's plain word to be delivered; it needs, therefore, straightforward feelings.' I thank you."

It sounds strange to a Mississippian to hear about having to teach children to play in some of the large cities. What sort of children do they have? All we have to do down here is to turn them loose. They are born frisky and don't have to be taught anything but to work. We are told that in the slums the children don't know how to play. God pity them and help us to be more grateful.

Brother J. G. Gilmore visited Old Hebron church Saturday in the interest of the Mississippi Baptist Hospital and on a rainy day secured about \$90.00 in cash and notes. Sunday he preached at Sumrall and the good folk there pledged and gave about \$550.00 for the same cause. God's people at both these places know how to give and they had a good preacher to tell them of the needs of the hospital.

Brother Powell, editor of the Landmark paper in Oklahoma, turns from this error and gives up the cause. He thus pours out his heart: "I am done, and I must turn before I burn. . . . As to principles these leaders have none. We have already yielded almost every principle which we organized to contend for, and personally, I see no excuse for perpetuating the war. I hereby make public proclamation that I have laid down arms. . . . As to my future I cannot say—everything looks dark to me. I have spent the best years of my life going round and round and I have gotten nowhere. What have

I been able to do but fight and fuss? Those leaders won't do anything themselves, and they won't let any other Landmarker do anything. . . . No man can work with these fellows. The only thing they will permit is a fight on conventions. I am done. Where I will go to work I cannot say. These men have sowed suspicions in my mind of all conventions and their leaders, and I haven't had time to examine my heart to see if I can get over these things. I couldn't blame the convention for absolutely refusing to have anything to do with me, for I have fought them tooth and nail."

Brother Hugh Foster, Hernando: "I always enjoy The Record. Your editorial, 'Set Your Mind,' in this issue is good. . . . It seems as if several big churches want our pastor—Walton E. Lee—but we want him, too."

One interested in the Kingdom of God cannot read of the great movements in the world without having his heart beat faster. A little while ago it was the awakening and upheaval in China that held everybody's attention. Just now it is the war in Turkey. The spirit of unrest and dissatisfaction with the old order is the product of Christian enlightenment from the mission schools. The awakening of the Balkans comes from the same source. The Lord says: "I will overturn, overturn, overturn till He shall come." It seems that progress of the Kingdom must be attended with great conflicts. When Christ goes forth on the white horse conquering and to conquer, He is followed by the man on the red horse. Thy Kingdom come.

Rev. A. T. Cinnamon, Senatobia: "Of course I'll send you that list of prospective subscribers, for nothing would please me more than that every family in my church should read The Record. However, I shall not use the blank you provide, for that would mutilate that fine article of R. S. Gavin on 'The Origin of Sprinkling and Pouring as Modes of Baptism.' They are the finest things in that line I've seen in succinct form, on that interesting subject. I move that The Record put them in cheap tract form for distribution. I'd like a hundred of them myself. How many of the brethren will second that motion? . . . By the way, what is your warrant for the statement in your editorial 'In Love' (January 23) that 'God even loves the Devil?' I can't recall a proof-text."

D. W. McLeod, Summit, R. F. D.: "The first of January closed my term of service as pastor on the field where I have spent four years of earnest effort with some of as noble Christians as it has ever been my pleasure to know. During these years much has been accomplished for the cause of Christ. Our labors have been abundantly blessed of the Lord. . . . I resigned the work here because I felt that my work in this particular field was done. The more I considered this matter and prayed over it, the deeper became my conviction that this was true. Besides, for a number of years, my soul has been possessed of a desire to devote all of my time to evangelistic work; and for the past year this desire has been greatly intensified. . . . At present I am kept quite busy between the Sunday School Normal work and preaching engagements; yet I am very anxious to enter upon some line of work that will be permanent, and in which Mrs. McLeod and I can devote all of our time and energy to the advancement of the Master's cause. . . . Of course, we would naturally prefer to devote our time to evangelistic work, and would be delighted to assist pastors and churches in revival meetings during the spring and summer. However, I am open for work, either as evangelist or pastor, where I can give all of my time to the Lord's work."

Roots Barks Herbs

That have great medicinal power, are raised to their highest efficiency, for purifying and enriching the blood, as they are combined in Hood's Sarsaparilla. 40,386 testimonials received by actual count in two years. Be sure to take Hood's Sarsaparilla. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

HOME DEPARTMENT WORK.

Possibly we may encourage other churches and Sunday Schools to engage in the noble work of circulating the home department magazines of the Southern Baptist Convention series, by telling them through The Baptist Record what has been accomplished in Columbus by the church and Sunday School by its soliciting agent for the year 1912. We do not enter into particulars—just this: Get your solicitor; go to work with a determination; you will never stop soliciting as long as there

are possibilities of getting more. If the agent is a consecrated man or woman, the uppermost thought every day will be to get more readers of the Bible, more scholars for the Sunday School, more increase in the membership of the church. Work and the Lord will give the increase.

Something in brief I will mention as to its object. First, it ties up the home department to the Sunday School and church so that there seems to be a oneness of purpose, and then it insures more sympathetic co-operation on the part of the parents and it certainly increases the actual attendance upon the Sunday School. It furnishes in its visitation work a closer walk with God, and strengthens our Christian love and increases fellowship.

It enables the "shut-ins" to enjoy the inspiration of the Sunday School. It induces more people to study the Word of God and thus we say this and hope you who undertake this work will realize that it is a great agency under the guiding power of the Holy Spirit for the spreading of the Christian religion.

L. L. Boone, Supt. of the Home Dept. P. S.—We have now enrolled 208 members of the home department—all in 1912; our collections more than pay for our literature—volunteer contributions.

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says: "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

PERSISTENT PARDONING.

Alabama's governor is indebted to the National liquor dealers, distillers and brewers in connection with the mistake of the prohibitionists submitting the amendment prohibiting the manufacture and sale of liquor before the molding of prohibition sentiment; also for his election over a Christian prohibitionist, and there may be some shadow of excuse for him pardoning blind tigers after a hard fight to convict them and after being hotly contested before the Supreme Court and the decision of the lower court being affirmed; besides he wants it sold to drink himself! Arkansas's governor went into the wholesale pardoning, but if any governor ever had an excuse for such action he did; he was going out of office the first day of January. He had tried for four years to get the infamous leasing system repealed and could not, but he persistently refuses to pardon a pistol toter and an illegal or legal liquor seller.

Governor Brewer was elected without opposition. He has no debt to pay the thug element; does not drink; wrote to the women of the W. C. T. U. that he had always been a prohibitionist, was now, and always would be, and if they wanted any

Dr. W. R. WRIGHT DENTIST

Cumberland Phone 325

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HOUSEWIVES FREE!

This Ideal Pie Crimper not only makes a cleaner cut and a better crisp crust, but also saves time by joining the crusts together thus preventing the pie from falling apart. Sent by mail \$1.00. FREE a useful article will be given FREE to any housewife who orders her pie crimper from I. D. BUCKETT & CO., P. O. Box 572 Birmingham, Ala.

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For the Scientific Treatment of CHRONIC DISEASES
Treatment embraces the most successful methods. Rheumatism, paralysis, nervous affections, special diseases of men and women, and other chronic ailments cured. 14 years. Ideal climate. Moderate charges. Write for free descriptive circular and diagnosis form.
THE BIGGS SANITARIUM
Asheville, N. C.

Church Roll and Record Book

Just what the up-to-date church clerk is looking for. This book contains "Church Covenant," "Rules of Order," and "Articles of Faith." Space for recording 1,316 names showing when and how received, dismissed, etc. The pages are indexed with strong linen tabs, followed by 150 pages for recording church minutes. Size, 8 1/2x11 inches, and handsomely bound in black cloth with leather back and covers, with gold stamping. Price, \$1.50 net, not prepaid. By prepaid express, \$1.70. By mail, \$1.85. Twelve church letters of dismissal free with this book.

The Baptist Record Jackson, Miss.

thing stronger than that, to write it out and he would sign it.

Now is the opportune time for Mrs. Kells to "get busy" and write a pledge, that he will quit pardoning blind tigers and get our Christian governor to sign it. It will prevent correspondents having to send such news items as, "The Governor issued today pardon to a blind tiger," and will be a great factor in the enforcement of the laws and keeping ours a State-wide prohibition State.

Governor Brewer has resolved: "Hereafter, and this means after January 1st, 1913," said Governor Brewer the night of the 28th, "I want it understood all over Mississippi that any person who has been convicted of selling liquor is absolutely wasting time to appeal to me for a pardon unless that person has put up at least six months on the county farm."

That sounds good to me.

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Don't be foolish and order your Cabbage Plants without first getting our wholesale price on our guaranteed plants from the famous cabbage plant section.
We guarantee everything. Don't Delay, write us Today.
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SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS		INTERNATIONAL GRADED LESSONS	
Price List per Quarter		Exclusively Biblical Series	
Superintendent's Quarterly . . . \$0 15		Price per Quarterly Part	
The Convention Teacher . . . 13		Beginners Department, two grades, 1st and 2nd year—	
Bible Class Quarterly . . . 4		Teacher's Book, either grade. \$0 25	
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Lesson Leaf . . . 1		First Year Pictures (for the teacher) . . . 65	
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MISS MARGARET LACKEY, Clinton
 All societies of the State should send quarterly reports to Miss Margaret Lackey, but all reports should be sent to A. V. Rowe, Jackson.

"In all thy ways acknowledge Him and He will direct thy path."—Prov. 3:6.

TO THE W. M. U.

There is no doubt that many societies read the notice we had in the paper regarding the action of our recent State convention in asking the societies to give ten cents per member per annum for an expense fund to be used by the Central Committee in carrying on the work of organization. Several societies have responded. Durant and Hazlehurst in one day sent me two dollars and three cents and eighty cents, respectively. The Hazlehurst society through its valuable president, Mrs. J. D. Granberry, is doing a grand work. They do their society work in a business-like way; they have again gotten out a calendar which shows their study. The work is planned for an entire year, arranged in such a way that every phase of the work receives its due attention.

There are two committees given on this calendar that deserve special mention. One is the "Literature and Information Committee," Mrs. R. L. Granberry, chairman, with Mrs. Clara Little and Mrs. J. D. Granberry. It is the duty of this committee to report every Monday morning, giving to all the information printed on the woman's page in the Baptist Record, to give the current religious news of the day, to be prepared with literature for the monthly mission meetings and to secure all special tracts that will be helpful.

The "Personal Service Committee" is also a fully appointed committee in this work. Awake W. M. U. of Hazlehurst. It is composed of Mrs. B. B. Granberry, chairman and Mrs. J. N. Parsons and Mrs. C. C. Pugh. This committee will look after the sick, bereaved, the strangers and the unconverted.

The personal service varies in different communities but it is a work that demands a systematic and consecrated service and we trust every society will look into this department and undertake it in the very beginning of the year.

Mrs. J. H. Harrington was the only one who reported last year the attainment of the "Standard of Excellence" in the W. M. U. of Corinth. The Hazlehurst church is striving to attain this standard.

The church at Clinton, under the wise leadership of Mrs. Julia T. Johnson, will also receive this year the distinction of having attained the "Standard of Excellence."

Let us hear what you are striving to do this year and if you wish to help the Central Committee to organize societies in the destitute associations of our State, send on the ten cents per member.

Yours in Christian love,
 Mrs. W. A. McComb.

Two more societies are added to the honor roll—Durant and Hazlehurst having sent in their contribution to the expense fund. Who will be the next?

SHE HAS STARTED RIGHT.

We were eye-witnesses to a sweet bit of self-sacrifice that we want to tell our girls about, with the hope that others will do likewise.

A young bride came to Jackson to visit her relatives and to do some shopping and also to see a good play if there should be one on while she was in the city. There is considerable talk and interest in the Baptist Hospital in the home where she was a visitor, also some clerical work was being done. The little lady proposed to fold and help seal the statements to be sent out, so while she folded and sealed letters her mind and heart were busy, too; presently, she called to her cousin and said, "We won't go to the show tonight; I am going to give the two dollars that I would spend for tickets to the hospital." Then she got her purse and handed the two dollars to her aunt, saying, "Tell Uncle that I will send some more as soon as I can." We could not help but think if we could only have half of the money that goes for theatre tickets how soon we would be able to have our hospital finished, and room for the sick and afflicted who are constantly begging to come, but alas there is no room for them all.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

FROM THE SECRETARY'S OFFICE

My dear Sister:—

Will you who read this note read it a second time, then take it before your society and read it there? Then will you find out how your society stands in this matter.

Our third quarterly report appears in this issue. Is the report from your society included in this report?

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prevents disease.

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The Laying Hen is The Paying Hen

If not, why not? Some few of you may plead that you did not have a report blank. Your secretary regrets that the blanks gave out some time back and a few calls for them could not be filled. More will be

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We have used your Medicated Salt Brick about five years, and find it to be one of the staple commodities of the mercantile line. We have never had a customer to complain, but always buy more. We do not hesitate to recommend the Medicated Brick.

S. E. BARNES
 Trinity, Texas, June 18, 1912.

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and prolong their lives by scientific treatment. Trees apparently healthy may be dying of a hidden disease. Men trained in the Davey Institute of Tree Surgery will examine your trees without cost. Occasional expert attention afterwards will keep them in healthy condition. Here's southern proof of how Davey Experts save trees:

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I take great pleasure in testifying to the good and efficient work done by you in the treatment of the large trees in the yard of the Mansion at Jackson.

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Koch V. T. Co., Winona, Minn.
 MENTION THIS PAPER

printed shortly. However, we have distributed over the State since the first quarter 1,500 blanks. Very few of them have been returned to this office. Where are they? But supposing you did not have a blank, could you not make out a report of the quarter's work and send it in? Here is the same matter placed in a different light:

Foreign Mission apportionment, \$6,300.00.
 Amount reported to date \$2,272.23
 Amount unpaid, \$4,027.77.
 Home Mission apportionment, \$4,300.00.
 Amount reported to date \$2,126.47
 Amount unpaid, \$2,173.53.

Now these figures show a deplorable condition. But I am thankful to say that the outlook is not nearly so gloomy as they represent. Much of the above amounts have been collected by our societies, but reports have never been sent in.

Will you kindly see to it that your society sends in at once a report of all funds that have been collected,

tal. \$59.15.

Hospital.

Immanuel \$5, Hollandale \$5, West Point \$10, Providence \$8, Lowrey Memorial \$10, Port Gibson \$2, Silver Creek \$8, Grenada \$53.58, Collins \$40, Cherry Creek (T. S.) \$7.50, Bethesda \$5, Hebron \$10.30, Hopewell \$5.50, Batesville \$41.30, Berwick \$3, Tupelo (T. S.) \$130. Total, \$364.18.

Training School Enlargement.

Newton \$10, Pontotoc Jr \$10, Houston \$5, Indianola \$25.00, Lake \$5, Canton \$8, Ecu \$5, Brooksville \$6.20, Wiggins \$3, Belen \$6, Bay Springs \$2, Magee \$13.10. Total, \$75.80.

Training School Support.

Indianola \$1. Total, \$1.00.

Bible Fund.

Clinton \$10, Hazlehurst \$5, Wiggins \$1, Indianola \$1. Total, \$17.00.

Foreign Missions.

Sumrall \$5, Clinton \$110, Ecu \$30, Lowrey Memorial \$10, Kosciusko \$50, Belen \$20, Louisville \$16.55, Oxford \$6.15, Steen's Creek \$8.05, Pontotoc Jr \$22.80, Cherry Creek (B. W.) \$30, Meridian 1st \$7.70, Enterprise \$5, McDonald \$9.75, Union \$6.05, Fellowship \$23.50, Neshoba \$10, Bay Springs \$6, Taylorsville \$9.95. Total \$391.60.

Christmas Offering.

Columbus 1st \$25, Griffith Memorial \$1.20, Angulla \$5, Sharon \$3, Brookhaven \$3.25, Morton \$4.80, Silver Creek \$5, Steen's Creek \$3.10, Indianola \$3.90, Terry \$12.50, Shubuta \$5.75, Pontotoc \$9, Leakesville \$16.55, Wesson \$6.25, Jackson 2nd \$15.35, Jackson 1st \$40, Lake \$5, Liberty \$10.25, Antioch \$7, Berwick \$1.12, Conterville \$5, Yazoo \$9.54. Total, \$196.66.

Orphanage.

Senatobia \$50, Immanuel \$10, Clara \$20.85, Salem \$28, Griffith Memorial \$38, Canton \$18.65, Ackerman \$48, Hazlehurst \$46.45, Gallman \$17.40, Rocky Hill \$3.70, Angulla \$63.90, West Point \$49.90, Southeast \$35, Sharon \$22.75, Providence \$12.70, Brookhaven \$95.25, Purvis \$78.35, Mt. Olive \$28.70, Seminary \$192, Center Hill \$14.25, Lebanon \$2.45, Durant \$94.35, Port Gibson \$5.50, McCool \$35.45, Center \$60.41, McHenry \$34.70, Friendship \$5, White Sand \$18.85, Belen \$5, Magee \$13.10, Morton \$4, Silver Creek \$52.70, Fellowship \$8.75, West \$60, Grenada \$30, Newton \$65.72, Sherman \$27.50, Collins \$155.40, Indianola \$25, Terry, \$103, Magnolia \$50, Pontotoc Jr \$26, Bethesda \$42.90, Hebron \$18, Leakesville \$40, Wesson \$58.50, Crystal Springs \$3.50, Lake \$5, Hopewell \$30.50, Oxford \$62.90, New Salem \$35.65, Raymond \$22.75, Enterprise \$41.75, Meridian 1st \$15, Hermanville \$45.50, Tupelo \$40, Natchez \$5. Total, \$2,206.71.

Home Uses.

Columbus 1st \$35.75, Immanuel \$5.50, Clara \$42, Griffith Memorial \$2.50, Clinton \$37.95, Ackerman \$10, Ecu \$4, Hazlehurst \$218.65, Gallman \$13.85, Rocky Hill \$6, Angulla \$1.35, West Point \$234.53, Southeast \$41, Hazlehurst 1st \$264, Providence \$27.95, Columbia St. \$119.80, Brookhaven \$218.60, Mt. Olive \$2.40, Seminary \$20, Galilee \$9.90, Center Hill \$5, Port Gibson \$20, Kosciusko \$10, Center \$23.70, McHenry \$3.75, Friendship \$1.05, Magee \$41.30, Morton \$14.25, Silver

Creek \$20, Fellowship \$1.60, Newton \$31.60, Louisville \$90.40, Sherman \$16.50, Water Valley \$1.70, Collins \$18.45, Indianola \$105, Magnolia \$6, Hollandale \$4.60, Shubuta \$3.30, Pontotoc Jr \$63.91, Cherry Creek \$53.05, Hebron \$12.80, Batesville \$40c, Wesson \$11.60, Crystal Springs \$96.90, Jackson 2nd \$7.50, Lake \$190, Raymond \$1.10, Berwick \$4, Meridian 1st \$146.35, Greenwood \$182.97, Tupelo \$5, Natchez \$119.38. Total, \$2,633.92.

S. B. T. Seminary.

Columbus 1st \$10, Galilee \$20, West Point \$20, Raymond \$10. Total \$60.00.

Margaret Home.

Indianola \$2.50. Total, \$2.50.

Ministerial Education.

Salem \$5, Clinton \$11.90, McHenry \$18.90, Friendship \$0c, Grenada \$10, Pontotoc Jr \$21, Greenwood (box) \$225. Total, \$292.30.

Home Missions.

Immanuel (Hazlehurst) \$5, Canton \$6, Ecu \$5, Belen \$6, Louisville

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S. B. T. Seminary.

Columbus 1st \$10, Galilee \$20, West Point \$20, Raymond \$10. Total \$60.00.

Margaret Home.

Indianola \$2.50. Total, \$2.50.

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Salem \$5, Clinton \$11.90, McHenry \$18.90, Friendship \$0c, Grenada \$10, Pontotoc Jr \$21, Greenwood (box) \$225. Total, \$292.30.

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Jesus to guard you,
Jesus to lead you,
Jesus to love you,
Jesus to strengthen you.
Jesus to comfort you,
Jesus to bless you,
Jesus to keep you."

Your friend,
Kathleen Mallory.

Will He let the waters prevail until the food gives out, or till pestilence breeds in the ark? He could be more forgetful than a father and mother could forget their son who had gone to war, or who was shut up on the waves on some rock bound island. Jesus was not with the disciples at first in the storm, but His heart was on them, and His heart was filled with their distress. Therefore, in the morning watch he came saying: "It is I, be not afraid."

New Beginning (Chapter 9:1-7).
 God first peopled the earth from
 dam. Now He begins to popu-
 late it from Noah and his sons.
 There is not a syllable in the Bible,
 for a word in authenticated science
 about there being races of men be-
 fore Adam or before him. This in-
 del notion, which is being broadly
 nted in our Sunday School litera-
 re, is nothing but a sop thrown out

There are greater benefits at the ends of rainbows than the traditional sack of gold, or silver spoons, we heard of in our childhood. God's faithfulness is at one end and man's protection at the other. It is God's promise to man and beast, painted in colors on the cloud, that no other such catastrophe shall ever befall the creation; the etching, in prismatic refraction of light, of the beauty and faithfulness of the Lord our God. The rainbow is a natural phenomenon, which appeared in the heavens from the first. "I do set my bow in the cloud," or "I have set my bow in the cloud," does not mean that this phenomenon had never appeared before, but that God then designated it as a sign, and a promise. The bow is made by the rain itself, the very element that had destroyed the world. It shows that the storm is limited and partial and its very existence depends on the sunshine of promise and hope being reflected against the sable cloud of storm and strife. The sun of God's mercy is shining on the rain. The darker the cloud the brighter the

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- 13—Pain in the neck or head.
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J. L. Johnson Jr., President, Hattiesburg, Miss.

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ONE REMEDY CO., Dept. 320, 219 S. Dearborn St., Chicago

etc. Write for it today, mentioning
this paper.

The Sunday Schools of Dallas, Texas, have just closed a contest for attendance. The Central church, of which our own W. A. Hewitt is pastor, came off second in the contest with 1,383 present for December. The First church Sunday School was first. Brother Hewitt is doing a great work in his great church.

Joy reigns as in days of yore.
I draw my chair close to mother,

Dept. R-5, Cedar Rapids, Ia.

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THE ORIGIN OF SPRINKLING AND POURING AS MODES OF BAPTISM.

By R. S. Gavin.

VI—How the Innovation Reached America.

Hinton says: "It is a singular fact that sprinkling was not substituted for immersion either in England or Scotland (however, it might have been resorted to in cases of danger), until after the reformation. Indeed, the Rubric of the church of England still requires that the 'priest of the child, unless it be certified that it be weakly.' Edward VI and Elizabeth were both immersed, and the records of royalty testify. The successor of Elizabeth (James I) was from Scotland, and had been initiated into sprinkling by the Scotch divines who imported it from Geneva, and he favored its practice in England."

From this statement we learn that the innovation went into Scot-

land, from thence found its way into England. The Edinburgh Encyclopedia, in its splendid article on baptism, speaking of the introduction of sprinkling into Scotland, says:

"In this country, however, sprinkling was never used in ordinary cases till after the reformation. During the persecution of Mary many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, containing 'The Forms of Prayer, and Ministrations of the Sacraments approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to 'take water in his hand and lay it upon the child's forehead.' These Scottish exiles, who had renounced the authority of the pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with Knox at their head, established sprinkling in Scotland."

From this authoritative quotation we learn that when bloody Mary began her efforts to re-establish the Catholic faith, certain Scotsmen, under persecution, leaving England, went to Geneva, Switzerland, where John Calvin had, first of all, overpersuaded a Baptist widow to change her faith and become his wife, and afterward established an ecclesiastical organization with sprinkling as the mode of baptism. Among this number was one who afterward became famous, John Knox. When these individuals returned to Scotland they carried John Calvin's creed and practice with them, and with these as a nucleus, and Calvin's doctrines and practice as a creed, they established an ecclesiastical organization in Scotland. Elizabeth, who was herself immersed, was succeeded by James I of Scotland. And James wanted sprinkling introduced into England, and thus the innovation was introduced. By this statement I do not mean to say that there had been no sprinkling in England prior to James' ascension to the throne, for there had been. Dr. Wall informs us that during the reign of Elizabeth "many fond ladies and gentlewomen first, and then by degrees the common people would obtain the favor of the priests to have their children pass for weak children too tender to endure dipping in the water."

It was through the influence of James I, however, that the innovation came into general use by the established church of England.

During the protectorate of Oliver Cromwell, when the John Knox type of ecclesiastics were the dominant element, the Assembly of Divines of the Presbyterians debated hotly the manner in which baptism should be directed in their formula, and finally decided, by a vote of twenty-five to twenty-four, the chairman casting the deciding vote, that sprinkling alone should be mentioned without reference to immersion. But, as Hinton observes, "this decision had nothing to do with the ritual of the Episcopal church, which, at the restoration of Charles II, again became the national church, and which still retains the directions for dipping, and the practice of sprinkling."

How the innovation came from England to our own country is a matter of secular, as well as ecclesiastical, history. It is taught in our schools, read in our American church histories, discussed in our religious and church papers. It came as a part of the creed and practice of many of the first settlers from the old country.

Let me ask: Is it possible for historical evidence to be more nearly complete concerning any fact, than it is concerning the time and the causes of the introduction of the innovation of sprinkling or pouring? Certainly it requires a great deal of bias to enable one to believe that they have the sanction of Jesus Christ or are commanded as modes of baptism, in the Bible.

Huntsville, Ala.

NOT A DAY IN BED.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

THE INTERSTATE LIQUOR SHIPMENT BILL IN THE U. S. SENATE.

On Friday, January 10th, Senator Sanders, of Tennessee, made his third attempt to secure unanimous consent of the Senate to a date for vote on the interstate liquor shipment bill. He offered a resolution asking consent that on Monday, January 20, at 3 o'clock, S. B. 4043 should be taken up for consideration and that the vote be taken on all amendments and on the bill itself not later than 6 o'clock on that day. No objection being offered, the chair announced that it was so ordered.

It happened that the opponents of this bill had left Senator Smoot, of Utah, on guard to object to any such resolution, but his attention was momentarily occupied with another matter. Discovering what had occurred, he made objection and endeavored to have the agreement set aside. A spirited debate consumed the remainder of that day until the time for the Senate to sit as a court of impeachment in the Archibald case, so at the close of the day the

agreement stood. The next day Senator Smoot brought up the question and asked to have the chair re-submit the question. In the two days several hours were given to debate for and against re-submitting the question of unanimous consent for a date for the vote.

Those who urged that the Senate re-consider its action, upon Senator Smoot's representation that his attention was momentarily diverted, and he did not realize what the Senate was acting on, were: Senators Clarke, of Arkansas; Martine, of New Jersey; Bristow, of Kansas; Crawford, of South Dakota; Reed, of Missouri; Oliver, of Pennsylvania; Lodge, of Massachusetts; Smith, of Georgia; Brandegee, of Connecticut; and Stone, of Missouri; the latter offering a resolution to vacate the unanimous consent and expunge it from the Record and Journal. Those who opposed the Senate's reconsidering its unanimous consent—which it probably had never done before—were: Senators Gallinger, of New Hampshire; Gronna, of North Dakota; Borah, of Idaho; Clapp, of Minnesota; and Williams, of Mississippi.

Senator Clapp had been in the chair on Friday when the unanimous consent had been secured, Senator Bacon, the presiding officer, being at lunch. On Saturday Senator Bacon was in the chair, and after hours of debate on the question of re-submission, he decided to put to a vote of the Senate whether there should be a re-submission of the unanimous consent. Senator Kenyon, of Iowa, called for the yeas and nays. Forty voted for re-submission, and seventeen against. Those voting against it were: Senators Ashurst, Borah, Brown, Burnham, Chamberlain, Clapp, Cummins, Curtis, Gallinger, Grenna, Jones, Kenyon, Martin (Va.) Poindexter, Sanders, Swanson and Townsend. Senator Williams announced that he was paired or he would vote "nay."

The question being re-submitted, Senator Smoot objected. Immediately Senator Gallinger asked unanimous consent for Monday, February 10, and there being no objection it was agreed to. It is important that our friends realize that the vote on the re-submission was not strictly a vote for or against the bill itself. As presented by its advocates it involved the question of courtesy and procedure in the Senate, and several senators who spoke earnestly in favor of re-submission of the unanimous consent stated that they were in favor of the bill and would vote for it. Among those were Senators Bristow, Crawford, Clarke (Ark.), Smith (Ga.), and Lodge, of Massachusetts.

We have never entertained a doubt of the final outcome of a vote with a quorum of the Senate present. In the meantime we hope that friends everywhere will urge as earnestly as possible that their senators vote for the bill—surely being present—that the victory may be as decisive as possible, especially as the pressure from the liquor men continues to be enormous. They have a number of their attorneys and most dangerous lobbyists in Washington now and the strongest pressure for the bill is necessary until the vote is taken.

Edwin C. Dinwiddie,
Legislative Superintendent.

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